1:Smith & Dale M, G-5 (1902-1914)1920
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INTRODUCTORY NOTE

WHO are the "Ila-speaking peoples"? 101 ●

Generally speaking, they are the people usually known as the Mashukulumbwe, or, as Livingstone spelt it, Bashukulompo. This is not the name by which they call themselves, but was given them by their neighbours and conquerors, the Barotsi. It has not been easy to find the meaning of this word, but we are inclined to accept the derivation suggested to us by the Rev. A. Jalla of Lealui, viz. two Luyi (Rotsi) words: *kushukula*, "to brush the hair back from the forehead," and *lumpwili*, "a built-up mass of hair" (Ba-shukula-lumpwili = Ba-shuku-lumpwi). The reference is to the characteristic coiffure of the people. The Matabele call them Matjokotjoko, in allusion to their manner of speaking. Both these names were given in derision, and the people resent their use; we have, therefore, not used either of them.

The chief thing that unites them is the language they speak, viz. Ila. We might, therefore, simply call them all Ba-ila; and indeed we do often include all the sections under this comprehensive title. But, according to native usage, this is not strictly correct. Some of the people consider themselves exclusively entitled to the name; and in the following classification we are looking through their eyes. This in the interests of accuracy; for practical purposes they can all be regarded as one. 101 197 619

1. *The Ba-ila.*—According to themselves, the pucka Ba-ila. Their country, called Bwila, as defined by themselves and as delineated on the map, is a small one. Like most African tribal names, it is difficult to determine its meaning. The word Ila, standing alone, may mean several things: it is 131 619

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[facing p. xxv(A)]

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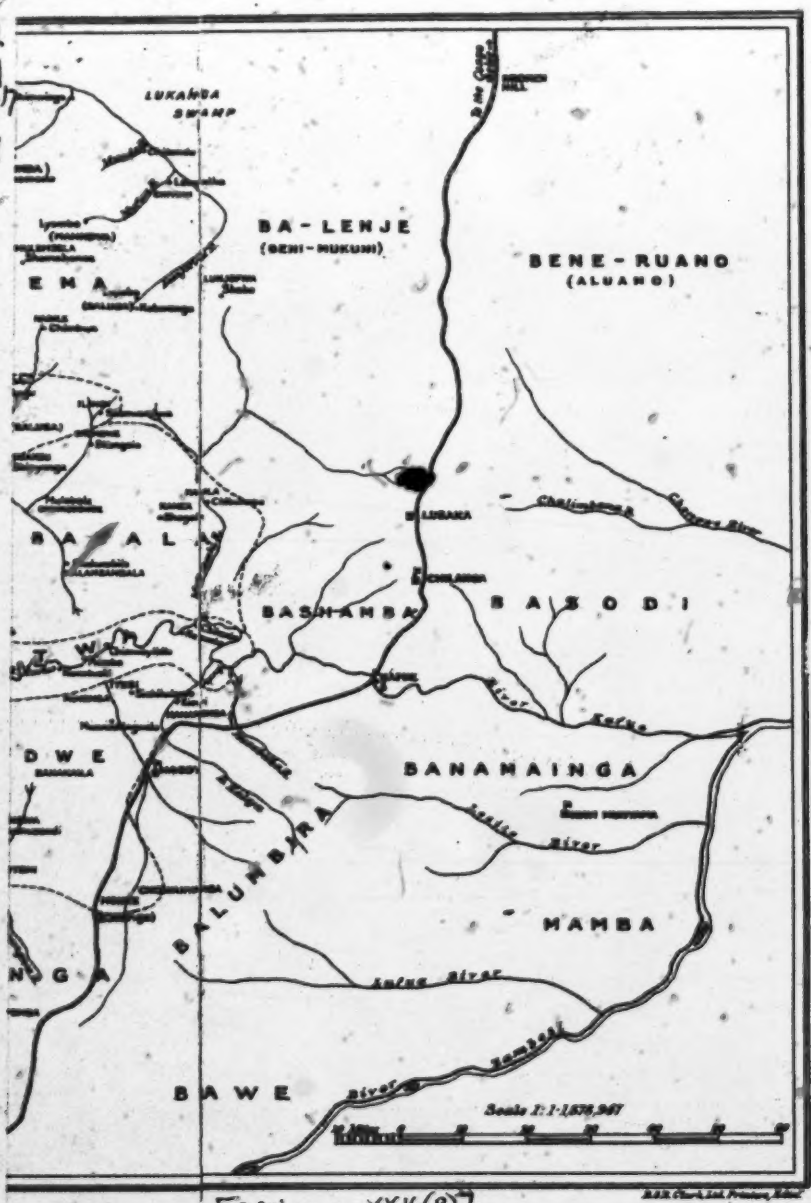

[facing p. XXV(B)]

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have been applied by the Bantu invaders to the peoples they found in possession. There are many differences between Ba-ila and Batwa. They seem to have a language of their own, but those living near the Bwila speak Ila.

7. There are people in the west on the Nanzela River who call themselves Balumbu, a name which the Ba-ila apply indiscriminately to all foreigners. They are very mixed, but now the language of them all is Ila.

These, then, comprise the Ila-speaking peoples. Beside them, both on the north and the south, the Ba-ila are contiguous with tribes with whom, linguistically at least, they are very closely related, and whose history and customs we would gladly have included in our book had we had opportunity of studying them. On the north are the Batema and Walenje (or Beni Mukuni), closely allied peoples, though separated by many small differences, *e.g.* the Walenje knock out three front teeth, while the Batema file the two front incisors into an inverted V. On the south are the Batonga, or Batoka, a name which covers remnants of many tribes. If we may judge by language, they are nearly akin with the Ba-ila, as also are the Basubia on the Zambesi around Sesheke, though different in physical features and customs. On the contrary, the other neighbours of the Ba-ila—Mankoya on the west, Baluba on the north-west, and Basodi and Bashamba on the north-east—are, as well in language as in other things, very distinct people.

Our readers will kindly bear in mind that Ila is a root-word, and is not, from the native point of view, complete without a prefix. Mwila (= mu-ila) means a single person of the tribe; Ba-ila, more than one person; Bwila (= bu-ila) is the name of the country. The same three prefixes occur with the same meaning in other tribal names, *e.g.* mu-lumbu, ba-lumbu, bu-lumbu.

Ba-ila corresponds, then, in form to English*men*. One does not say "the Englishmen country," and on that analogy it is incorrect, when writing English, to use Ba-ila as an adjective: we should say "the Ila country," "the Ila language," etc. But it is not easy to be always consistent in this.

4: Jaspan E-4 (no date) 1953 FQ6 Ila FQ6
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I. INTRODUCTION

NOMENCLATURE AND GROUPING

The Ila-Tonga-Lenje group of peoples inhabit the greater part of the country along the north bank of the Zambezi River, from Sesheke to approximately 50 miles below its confluence with the Kafue River, and northward to the region of the Lukanga River and swamp. A small minority of the We or Valley Tonga live on the southern side of the Zambezi. I 101 131

These peoples are loosely related to one another, having similar languages and cultures. From north to south they are:

(a) *Lenje* (also known as Lengi and Beni-Mukuni) to the north and west of Lusaka, and around the Lukanga Swamp, which itself is inhabited by Twa, a numerically small people with a separate language and culture. The Kafue River passes through the north-western corner of the Lenje Reserve, in which the majority of Lenje live.[1]

(b) *Sala* to the north of the Kafue and roughly between the Nangoma and Mwomboshi Rivers. East of the Mwomboshi there is a small Sala Reserve in the Mumbwa District.[2]

(c) *Soli* (also known as Sodi or Sori) mainly in the Lusaka District, where they occupy two reserves.[3]

(d) *Banamainga* and *Gowa*, little-known peoples, reported to be resident in the valley at the Kafue-Zambezi confluence. The existence of the Namainga is mentioned by Smith and Dale, Macnamara, and in the Report of the 1946 Land Commission.[4] T [101] [131]

(e) *Mbala* to the west of the Sala and north of the Ila. Since they speak a dialect of the Ila language, Smith and Dale classed them as a section of the Ila.[5] They are said to be considerably intermixed with the neighbouring Luba, Tema, and Sala.

(f) *Ila* on both banks of the Kafue River and approximately between longitudes 26° and 27° east. The Ila were known as the Mashukulumbwe or Bashukulompo (as Livingstone spelled it) by the Lozi.

(g) *Lumbu* and *Bizhi*, the former to the west of the Ila on the Nanzela River and the latter to the south of the Ila. These two peoples have also been classed as sections of the Ila.[6]

(h) *Lundwe*, intermediary between the Ila and the Plateau Tonga. They are regarded as either a south-eastern section of the Ila or a north-western section of the Tonga.[7]

(i) *Tonga*, who are the largest of the peoples under consideration in this Survey. These North Zambezi Tonga are distinct from the West Nyasa Tonga and the Shona Tonga on the south bank of the Lower Zambezi. T [101] [131]

[1] Report of the Land Commission (R.L.C.), 1946, pp. 35–6.
[2] Ibid., p. 70.
[3] Ibid., pp. 43–4.
[4] Smith and Dale, 1920, I, map facing p. xxv; Macnamara, 1912; R.L.C., 1946, p. 60.
[5] Smith and Dale, 1920, I, pp. xxvi–xxvii.
[6] Ibid.
[7] Ibid.

5:Brelsford E-5 (ca. 1932) 1933 FQ6 IIa FQ6

LUBAMBO: A DESCRIPTION OF THE BAILA CUSTOM.

By Vernon Brelsford.

The Ila-speaking peoples of Northern Rhodesia are a loose congeries of tribes living roughly between the 15th and 16th parallels of latitude and the 26th and 27th of longitude; tribes of differing origins, under differing names and chiefs, but all generally speaking the Baila language and living under the influence of a Baila culture. Within the area delimited, the Baila proper occupy a relatively small central portion of, roughly, thirty miles square. The co-lingual tribes surrounding this area, the Bambala, the Balundwe, the Babizhi and others, each occupy much larger areas than the people whose culture they have imbibed.

The history of the Baila and these kindred tribes, before they arrived in their present location in Rhodesia, is practically unknown. They are distinct, both in physique and culture, from the larger surrounding units of Balenje, Batonga and the tribes within the Barotse sphere of influence, and Smith and Dale,[1] writing in 1919, beyond suggesting that they are a sub-division of the Eastern Bantu, can give no further information as to their origin or history. Since that time, beyond a few tentative suggestions from District Officers, knowledge has progressed no further. All that is probable is that the larger, present co-lingual peoples, are later immigrants into the district, and that by processes such as intermarriage they have come under the influence of a stronger Baila language and culture.

Chibuluma I, an important chief of a Baila-Baluba group in the Mumbwa District, is an offspring of a Mwila mother and a Kaonde father. Both he and his immediate ancestors practised the peculiar Baila custom of *lubambo*, and they are an example of how this custom is spreading to originally non-Baila peoples.

In Smith and Dale's book *lubambo* was described as "a species of polyandry," or a public acceptance of a system of paramours; any wife or husband with connivance of the other spouse, may take a lover, the male lover always paying a gift of cattle to the husband of the woman with whom he temporarily cohabits. The custom, thus baldly described, is peculiar to the Baila, and is a stumbling block in the path of English administration. The arrangement is usually made by husband and lover, the wife among the Baila not being regarded as a free agent in matters of this description.

The custom, repugnant though it is, is fiercely adhered to by the Baila proper, in spite of the frowns of a superimposed English legal system, and, with the growing sense of security and consequent increased tribal intermingling, *lubambo* is showing a disconcerting tendency to be adopted by people surrounding the Baila. Government officials in combating the custom consistently refuse to take cognizance of claims arising from its practice, although chiefs in

[1] *The Ila-speaking peoples of Northern Rhodesia.*